1:Gallin E-4,5 (1957-1958) 1966
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there may be certain devisive influences (usually along family or *tsu* lines), many Hsin Hsing villagers realize that the *pai-pai*, and to a lesser extent the magical ritual, are the main occasions for show of cooperation and unity within and between families and *tsu* groups in the village. Many independent, kin-related economic family units, which are more than ever before assuming greater economic independence, still come together for ancestor worship. Also, the whole village acts as a single unit when preparations are made for worship at large village *pai-pai* or a few shamanistic rites. Such widespread cooperation among the villagers of Hsin Hsing, and apparently among those in the other villages of the area, is not at all common on day-to-day occasions.

These *pai-pai*, as we have seen, also provide an opportunity for the extension of relationships beyond the boundaries of the village itself. Except for the occasional marriage, funeral, or boy's sixteenth-birthday celebration, the large *pai-pai* ceremonials are the only chances the villagers have to invite outside guests formally and to be invited in turn. Since all of these occasions stimulate reciprocal invitations and visiting, they therefore tend to facilitate contact and thus closer ties with *ch'in ch'i* in other places, which seems to be more and more emphasized in recent years. As we have already seen, the Matsu procession and *pai-pai* tends to foster cooperation and closer relations across village lines.

Even Christian families living in other villages in the area serve a large dinner and invite guests when their village holds an elaborate *pai-pai*. Although they themselves do not worship, these Christians realize that they have few opportunities to have guests and receive return invitations from relatives and friends. On such occasions they also feel obliged to do as the others do in order to avoid the laughter and criticism of their neighbors. People would say that they are either "too tight to spend the money" or perhaps just too poor. Such criticism tends to lower the reputation and general status of the family, and thus even Christians, on occasion, succumb to community pressures.

Religious and magical rituals in the Hsin Hsing area seem in general to be holding their own in face of the socioeconomic changes we have noted—changes brought about by increased economic security, higher standards of living and health, improved communications, and increased mobility. It is clear, though, that some practices of religion and magic have been weakened both in intensity and frequency. For example, many curative magical practices have been supplanted by Western medical practices as a primary means of curing. The significance attached to religious holidays such as the New Year and even some ancestral-worship ceremonies has actually de-